

The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

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Guardian News Commentator



There is in the Christian life no room for despair. Only, our hopefulness should not be founded on the sand. It should be founded . . . solely upon the precious promises of God. Laymen, as well as ministers, should return, in these trying days, with new earnestness, to the study of the Word of God.

—J. Gresham Machen



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Your FAMILY ALTAR

Authority

Americans glory in their independence. Our land is the "land of the free and the home of the brave," it is said. The political freedom we enjoy is only one of the freedoms we long for. The school child dreams of the time when he will not have to turn in home work nor answer examination questions nor explain his failure to do all the work assigned. He longs to throw off the shackles of authority. The youth waits for the day when he will reach the age of 21 when he will be legally no longer under the jurisdiction of his parents. The returned veteran of World War II takes advantage of a government loan so that he may start his own business and thereby render himself accountable to no one but himself. Of course, no one ever rids himself of authority. Indeed, in this land of ours we have surrendered our liberties to the extent that the situation is becoming quite serious for the lover of freedom. In our quest for liberty in one field we have had to sell other rights. And that surrendering of privileges is often for the bowl of perishable pottage, and in exchange for benevolent authority we bow our necks to tyranny.

The one authority to which man is always accountable is God. The creature is in the hands of the Creator as the clay is in the hands of the potter. And even though the carnal mind is enmity against God, is not subject to the law of God and cannot be subject to that law except by God's sovereign grace, yet man can never take himself from the sphere of God's authority. The end of this brief time on earth ushers man into the presence of Him with whom we have to do, the Judge of all men. Man would escape his captors on earth, and he often does; he defies the efforts of men to entrap and enslave him; he also ignores the authority of God's law, but at the end of his life there is a door which opens and at once closes behind him, the door to the

judgment hall of God from which there is no outlet. In this court there is no consultation in the judge's chambers in which the accused may bargain for his freedom. There he must bend his knee.

Daily Bible Readings

Week of September 29

Monday Job 26
Tuesday Psalm 102:1-15
Wednesday Psalm 102:16-28
Thursday Psalm 104:1-9
Friday Psalm 104:10-23
Saturday Psalm 104:24-35
Sunday Isaiah 45:1-12

Questions for Sabbath Meditation

1. What power keeps this world together and operating in an orderly manner?
2. With what figure does the writer in Psalm 102 set forth the perishable nature of this world?
3. Why may not men question the ways of God?
4. Memorize Psalm 104:24. What attribute of God is declared by His creation?

Week of October 6

Monday Psalm 100; 103:1-8
Tuesday Isaiah 51:1-8
Wednesday Isaiah 51:9-16
Thursday Acts 17:22-31
Friday Job 33:1-14
Saturday Psalm 8
Sunday John 1

Questions for Sabbath Meditation

1. According to Psalm 100 why should men praise the Lord?
2. For what purpose did God create man? Have men any excuse for not fulfilling this end?
3. In Elihu's speech to Job in chapter 33 does the speaker make God answerable to man for anything?
4. Does Psalm 8 speak of the baseness of man or the dignity of man?

Week of October 13

Monday Nehemiah 13:15-22
Tuesday Mark 2:23-3:6
Wednesday Psalm 118:14-29

Some Prayer Suggestions

1. Pray that God will send forth laborers into the mission fields open to The Orthodox Presbyterian Church.
2. Pray for the trustees of the Christian University Association in their difficult problems in the opening of a school of higher learning.

But the idea of submission to authority need not be abhorrent. Indeed, the Christian may sing, in the words of George Matheson:

Make me a captive, Lord, and then
I shall be free;
Force me to render up my sword,
and I shall conquer be.
I sink in life's alarms when by myself I stand;
Impris'n me in Thy mighty arms,
And strong shall be my hand.

My heart is weak and poor until it
master find:
It has no spring of action sure—it
varies with the wind:
It cannot freely move till Thou hast
wrought its chain;
Enslave it with Thy matchless love,
and deathless it shall reign.

In the acknowledgment of Jesus Christ as Lord and Saviour we may break the grip of the tyranny of men. This is not to deny that authority which God has reposed in the state and in the home, but it is to assert the supreme authority of the "totalitarian Christ." And to love the Lord Jesus Christ is to be placed in a position above that of our first parents even in their innocency. Their willingness to submit to their Creator was tested, but the bondservant of Jesus Christ is the receiver of grace which will operate until he is made perfect in holiness from which he will never lapse, when his obedience to the Creator and Redeemer will be unquestioning. The joy of heaven will be found not in independence but in submission. The posture of the perfected saints is prostration before the throne of the Lamb. "They are before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them." (Revelation 7:15.)

—LEROY B. OLIVER

In the next issue we will begin publishing a monthly page written by Professor R. B. Kuiper, of Westminster Theological Seminary. Watch for it!

The Presbyterian GUARDIAN

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Two Feet of Coal

THE miners of England were given a five day week this Spring in the hope and expectation that in five days they would produce as much coal as formerly in five and one half. In the Grimethorpe mine in Yorkshire the miners had as their daily stint twenty-one feet on the coal-face. It is alleged that they completed the stint in six hours and idled the rest of their working time. The government, with the acquiescence of the union, raised the stint to twenty-three feet and the miners struck. One result was that over forty thousand men in the Yorkshire coalfields went out in sympathy. England desperately needs coal to increase her exports. She was cold last winter and she will be again this season but the men who go into the earth would not work the extra 24 inches.

We see here another example of the callous selfishness so depressingly present in the world today. But we wish to speak of something else. It is indeed true that coal mining is hard, dirty and dangerous work. The miners must live in drab and dreary villages. Their diet in austere Britain is monotonous. Their increased earnings are heavily taxed and, under rationing, there is little on which to spend them. The miner is aware of all these things and he is bitter. His destiny is a hard one and in his resentment he does not see why he should mine the extra two feet.

The Yorkshire miners are typical of a widespread contemporary attitude. Not all men can be executives or their own bosses. The machine has removed much manual drudgery from labor but has frequently substituted

a joyless monotony. There is a vast amount of common, repetitious and dirty work to be done in the world. The assembly lines have to be manned, the coal dug, the garbage collected, the tomatoes canned and the trousers pressed. Much of this work is being done by men and women who find no joy in their labor and are resentful over their station in life.

As Christians we do not believe in social classes in any stratified way. Men should strive to improve their lot and should be free to do so. Yet as Christians we believe in the all-controlling providence of God. The circumstances of our lives are ordered by Him. Therefore we are called to serve faithfully in the place where He has called us. Our place may be a humble one and may be a disappointing one. We may not understand why others should be so much more highly favored than we. Yet this is God's will for us. How much bitterness and frustration have festered the souls of men because they would not accept this.

For the believer all life becomes vocation. In the humblest tasks we do the will of God. If the Grimethorpe miners would work their extra two feet because that pit was the place to which God had called them, the soot would still drift down their shabby streets, they could not ride in automobiles like the rich in York, outwardly the drabness of their lives would be unrelieved, but there would be a new gladness in their hearts. And this is a parable for us all.

—J. P. C.

On the Reception of Ministers

DURING the past years The Orthodox Presbyterian Church has had the privilege of receiving a number of ministers from other denominations. Some of the ministers who have shown themselves to be most devoted to the truth of the gospel have come from without.

To be sure, congregations which are tempted to call men from other denominations must exercise particular care. There should be a strong presumption that the man under consideration will be acceptable to the presbytery. They should consult with

the interim moderator of their church and, in some instances, with the presbytery before determining on such a call. They must likewise be prepared to have their minister-elect undergo unusually stringent examination in presbytery before the call is found in order. They must even be prepared for the distinct possibility that the presbytery will reject the candidate and thus fail to place the call in his hands.

Presbyteries, likewise, must be exceedingly careful in the examination of men from other denominations, to see that they conform in every respect to our standards. This care is exceedingly difficult to exercise, since there is a great deal of psychological pressure likely to be brought to bear to have the man accepted. The congregation wants him, and sometimes he has jeopardized his standing in his old denomination by seeking admission into another church. All kinds of dire consequences will be portrayed in the event that the presbytery fails to act favorably. Yet presbyteries must be prepared to resist this kind of pressure, and to act in accordance with the standards of the church, no matter what the consequences of such action may be.

But, after all these precautions have been taken to avoid the admission of unworthy men into the church, The Orthodox Presbyterian Church should welcome heartily ministers from other denominations. We were disappointed to read in the July 18th issue of *The Banner* that the Synod of the Christian Reformed Church has apparently taken quite a different stand. As we read the Synod's decision we could not but feel that it showed a lack of full appreciation for the character of the ministry. The church does not exist as a closed corporation with some sort of obligation to its ministers which would prevent others from trespassing on their domains. There are not just a certain number of jobs in a church which should be preserved for the ministers already in the denomination. To be sure, *The Banner* does not say this, yet one gets this impression when the synod speaks, in opposition to congregations' calling ministers from outside the denomination, of "the proper spirit of denominational loyalty," and "loyalty to our Seminary and our ministers." The Christian Reformed Church has about four hundred ministers. To be

sure, it would pose a number of practical problems, but would it not be wonderful if four hundred additional *qualified* ministers from other denominations would become convinced that the doctrinal and ecclesiastical position of the Christian Reformed Church was in accordance with the Word of God and would thus seek admission into that church? And the same can be said of The Orthodox Presbyterian Church. It has about a hundred ministers—would that there were a hundred more from other denominations who would become convinced that The Orthodox Presbyterian Church is the most biblical denomination, and would thus seek to join it.

The Orthodox Presbyterian Church does not have worldly preferment to offer prospective candidates for our ministry. It cannot guarantee them fine congregations, or, indeed, any organized congregations. It cannot promise them always an adequate living. But when they are willing to seek first the kingdom of God and His righteousness, and enter our ministry, they can be assured that God will add all these things to them.

—R. S. M.

Labor: Class or Calling?

THIS is being written on the evening of Labor Day. The ceaseless hum of motors is audible from the highway one-hundred fifty yards from the open window of the study. The hum of motors and the screeching of brakes best characterize a modern Labor Day. Those of us who are middle-aged can well remember the time when the day was marked by labor parades. The infant labor union movement made the day its own, and the growing consciousness of the role of labor in the economy of the nation was fostered through a day bearing the name of Labor. The day was then new, and it had to win its way. The recent creation of the post of Secretary of Labor in the presidential cabinet gave the day the boost it needed to make it one of the nation's most widely observed holidays. Yet, with its increasing popularity, the day lost much of its meaning and, from a Christian point of view, it is well that it has.

The idea of "Labor" spelled with a capital, and designating a class of people, is foreign to the Christian conception. It was only when the Christian conception of labor was forgotten by the Church of the Middle Ages that feudalism developed, and the oppression of labor gave rise to a demand for a new recognition of its rights. In later times, constitutions and laws framed after the philosophical principles of John Locke protected property, but failed to protect men against those who would exploit them. More and more labor, in seeking to protect what it considered its rights, created itself into a class of society, distinct from its counterpart, capital.

The Word of God makes no such distinction which would warrant placing labor in a separate class. To be sure, it recognizes social distinctions, but among these is not the distinction between those who labor and those who do not. Our first parents were the monarchs of all they surveyed—they were indeed capitalists par excellence—yet they were commanded to labor. They were to "dress" and "keep" the Garden of Eden (Gen. 2:15). They were given dominion over the creatures who were to do the bidding of man, yet they themselves were also to work. To be sure the labor was pleasant, and the tasks became difficult and irksome only after the fall and the exclusion from the Garden. At the time of the Reformation the day when all men labored was recalled. It was the quotation of the couplet

"When Adam delve, and Eve span,

Who was then the gentleman?" that did as much as anything to encourage those who had become the laboring class, through feudalism, to seek their just rights.

With the coming of the Reformation new dignity began to be assigned to labor. In pre-Reformation times only the clergy—either regular or secular—were considered to have a "vocation." All the rest of mankind was thought to be doing something a little less than acceptable to God. The Reformers, Luther and Calvin particularly, emphasized the truth, which is so well grounded in the Word of God, that all men have a "calling" from God to their several vocations. To be sure, there is a great diversity of gifts, abilities, and opportunities, and, consequently, a great diversity of callings. Yet, as our first parents were doing the will of God in following

their calling in the Garden, and as the Apostle admonished each to abide in the calling wherein he was called (Rom. 7:20), all who faithfully do the tasks which God assigns to them can be proud of their vocation by God.

It is only when some men shirk their duties and assume that because they are not pressed by economic necessity they need do nothing, that "labor" becomes a class designation. This, in turn, fosters labor's consideration of itself as a distinct class in society. The Fourth Commandment has its primary emphasis upon rest on the Sabbath day, but that rest presupposes six days of labor, and that Commandment is binding upon all men everywhere. It is only when this is forgotten that there arises a distinction between those who work "for a living" and those who do not.

There is no excuse for any Christian's working "for a living." When earning a living is the purpose of labor, labor becomes drudgery, and labor unrest is a natural consequence. To be sure, most of us are under the economic necessity of earning a living. It is quite essential that we work well and faithfully if we and our families are to enjoy even the necessities of life. Yet only when "earning a living" becomes merely a by-product of our labor can labor really be an enjoyment.

If earning a living is not the purpose of labor—what is? The purpose of labor must be nothing less than the fulfillment of our God-given vocation to the glory of God. It may be that we are called to humdrum tasks—there is nothing very thrilling about cooking three meals and washing dishes from them every day. There is nothing very thrilling in tending a machine all day in a factory or in filling gas tanks and checking oil for eight hours a day! Even a millionaire banker's job of discussing million dollar projects wears thin when the right motive behind doing it well is lacking. Yet when these jobs are viewed as our vocation from God, and are done to the utmost of our ability in fulfilling that vocation to the glory of God, they have a dignity which gives them meaning.

When this is clearly seen the proper relationship will exist between employees and employers—workers together.

—R. S. M.

Mission Work Among the Indians of Wisconsin

By the REV. JOHN DAVIES

Pastor, Old Stockbridge Orthodox Presbyterian Church, Gresham, Wisconsin

WHEN the Stockbridge Indians of the John Sargeant Presbyterian Church came out from the compromising connections of their relation to the Presbyterian Church U.S.A. eleven years ago, it was suggested that the word "old" be included in the name of the new congregation being formed. The man who suggested this had been converted in 1934 and had refused to join the U.S.A. church because of its modernism, and its persecution of faithful servants of God. The reason he gave for his suggestion was that "we are sticking to the old Bible and the old Constitution of the Presbyterian Church, and they are really a new church." Some of the ancestors of this man had listened to the preaching of John Sargeant and of Jonathan Edwards and his son. They learned the Catechism from the younger Edwards' translation of it into Mohican. In 1839 they had come to Wisconsin and formed the first Presbyterian Church in the state, on the east shore of Lake Winnebago near the village of Stockbridge.

While still worshipping in the "converted" saloon of the man mentioned above, the Old Stockbridge Church observed the centennial of this event. At the same time we also celebrated the bicentennial of the baptizing of the first Mohican Indians, Ebenezer Poonpoonue and Captain John Konkapot, which had occurred two hundred years before in Stockbridge, Massachusetts.

So the name, The Old Stockbridge Presbyterian Church, was chosen for this congregation which is striving to perpetuate a living testimony to the truth among Mohican Indians and their neighbors of other tribes in Shawano County. Later on, of course, this congregation as well as others of the denomination was compelled by law to add another word to its name, a word which emphasizes what we have already observed concerning the aim and purpose of this body. It is now "The Old Stockbridge Orthodox Presbyterian Church." More infor-

mally, we refer to it as the "Morgan Presbyterian Church," from Morgan Siding, the Indian community along the Soo Line railroad where our new building is located. Thus we distinguish it from the John Sargeant Memorial Presbyterian Church about three miles away, popularly called the Red Springs Church.

It is also interesting to note that in the providence of God the Old Stockbridge Church has secured possession of a church bell which was used many years ago in the old Indian school and church. It is an excellent old bell which reputedly can be heard over a three mile radius. The people boastfully claim that it will hold its own against the tones of the bell in the high Roman Catholic Church steeple in Gresham, four miles away.

The Old Stockbridge Church people are justly proud of their new building. Their building program has been a long and arduous one. Seven years ago the building fund was started from the proceeds of beans harvested from "God's Acre." A young people's choir worked diligently the following years to perfect concerts which could be

given in churches of this Presbytery and to other interested congregations. Collections taken at these concerts were added to the building fund. Then the men,—and women too,—devoted many weeks of hard work to the wrecking of the large, Lutheran boarding school dormitory at Mission Lake. After this followed the work of erecting the basement walls of hewn stone and raising the building above it.

Even now there remains much work to be done. There is no chimney in the church, no floor in the basement, and the interior of the auditorium must be finished. Only about \$1000 has been spent for labor, this mainly skilled, and \$500 has been spent for material which could not be salvaged from the Lutheran dormitory. Because of the very rigid building code existing in Wisconsin the Industrial Commission has already compelled us to spend more than we had intended, and we shall have to spend quite a bit more to finish our basement and auditorium satisfactorily.

The Indian Church is truly grateful for all the financial and even some physical help which the churches of



Building, as yet unfinished, of the Old Stockbridge Orthodox Presbyterian Church at Morgan Siding near Gresham, Wisconsin.

the Presbytery of Wisconsin and of the Orthodox Presbyterian denomination have given to it. They are also grateful for the further help promised, but are not therefore neglecting to work on the building as much as possible. Right now pledges to pay for installing electric lights are being circulated. Some of the Indian homes have acquired electric lights and dial phones in the past ten years, and thus they are not desirous that God's house shall be dimly lighted with flickering kerosene or hissing gasoline lamps.

At the morning worship service of September 7th the pastor announced that Bible classes for the children attending the public school directly across the road from the church would begin the following Friday after school dismissed. Formerly these classes were held in the "manse" which is not any too large even for a family of seven children. We rejoice in the fact that we can carry on these classes and other Young People's meetings in the new building. And, by the way, the children are studying the Shorter Catechism and other catechisms in the English, not Edwards' Mohican translation! In fact, there are now no Mohicans who can read their language or even speak much of it.

On Saturday afternoons we have a combination Bible Class and Sunday School meeting at Mohekannuk, the new Indian community near the village of Bowler. Any meetings we have there are held either in the tribal council rooms or the federal government school auditorium about ten miles from Morgan Siding.

On Sunday nights we have meetings in a Winnebago Indian member's home in Neopit on the Menominee Reservation. Here is a stronghold of Roman Catholicism, and little Johnny Snake epitomized this fact last Sunday night when he marched in with several little playmates and announced: "Here come the Catholics!" His father and mother could not restrain broad smiles, but this missionary tried to do so. The mother was formerly a Roman Catholic and when she turned from the religion of all her relatives and tribal friends it cost her much. She told me one day: "I have had to stand much persecution but I am used to it now." The past two years the Snakes have sent three of their children to a Reformed Church boarding school among the Winnebagoes of this state about 150 miles from Neopit.



Mr. Davies and a group of the children who attended Bible school this summer.

The Snake family is our link with the more distinctive Indian work of our Indian Mission in Shawano County. Before we held meetings in the Snake home we used to pick up the children on Saturday forenoons and drive out to a home in the forest about 18 miles from Morgan Siding. Before we opened the school each forenoon we would drive many more miles to gather Menominee, Pottowatomi and Winnebago children who live in this area of the large Menominee Reservation. Most of these people are Peyote religion adherents, but some of them are of the old pagan religion. One family of children sometimes came only over the protest of the pagan grandfather. He would frighten the children also by saying that a bear crossed the road between their home and the place where we had the school. The Peyote children would speak to me in a deprecating manner about the way this old man put tobacco at his totem pole to ward off lightning from his home.

At this point it might not be amiss to relate something which we experienced on a Saturday morning. When we came to the village of Neopit to pick up children at the several homes we were told that all the people had gone to the home of a murdered boy who was to be buried that day. We continued on our way and found out that most of the children were either in the Roman Catholic boarding school at Keshena or were quarantined for mumps. So we determined to go on into the next county where the murder had been committed and visit the young man who committed the deed. The sheriff at Antigo told me

that George Wayka had confessed to the murder of Bernard Waubaunaskum. Both of these young men were natives of the pagan settlement, although George was nominally a Roman Catholic. It was the old story of drunkenness and jealousy,—ending in murder. The details which we learned later we shall not relate here. We have had contact with such happenings several times. Once a murder resulted when a group of drunken young men were bent on molesting a minister friend of ours.

When we stepped into George's cell he greeted us with all the cordiality that he as an Indian and a murderer might be expected to show. This was one occasion when we did not have to stress the blackness of sin in dealing with a red man. After we had spoken to him of the forgiveness of sin through Christ we got down on our knees in the jail cell, and I asked George whether he did not want to ask forgiveness of God for his sinful soul and accept Christ as Savior. He hesitated and then asked whether he had to say it out loud. I told him that was up to him, and then finally prayed for him. After that he murmured a plea for forgiveness and we rose from our knees. Tears were running down his cheeks (something unusual for an Indian) and it is not for us to judge whether it was remorse for his guilty condition before the civil law or sorrow for sin against the Judge of all the earth.

On my journey back I stopped in Neopit at the home of the dead boy. The pagans were seated in the house of Henry Waubaunaskum. The gray haired and gray mustached (something distinctive for an Indian) chief Matchakamow sat at the head of the coffin. A cloth lay across the throat of the murdered boy, grimly suggestive of the manner in which he met his death. I greeted all the people by shaking hands, and even trying to grunt a universal greeting of "bijou, bijou" to the older ones. I spoke to the mother and remarked that the last time I saw her son alive was when he awoke us one morning at three o'clock to get some gas. I asked her whether I might say a word to the assembly which was waiting for dinner to be served. She consented, and then I had the opportunity in a few words to tell what death meant to the Christian and how Christ has delivered us from the curse of death. We had a word of

prayer and then left. The younger sister of the dead boy courteously opened the door for me and said: "Thank you." Indians are very polite.

This politeness is often an obstacle in ascertaining the true state of mind Indians are in as regards the claims of the Gospel.

On the Organization of New Churches

THE procedure to be followed in the establishment and organization of churches in new and unchurched areas is a matter of interest to all who are concerned for the extension of Christ's church. The Presbytery of Wisconsin of The Orthodox Presbyterian Church devoted considerable study to this matter, and prepared a program which they asked to have incorporated into the Form of Government of the denomination. The last General Assembly referred the matter to the several Presbyteries for study and recommendation.

Without indicating whether in all points we approve this program, we believe it will be of interest to our readers, and the suggestions it contains may help direct the activities and thinking of many congregations.

PREAMBLE: The Church of Jesus Christ is the divinely appointed agency both commissioned and qualified to do mission work and to form new congregations. The establishment of organized churches is a primary objective of our mission work. The following steps are designed to lead to and effect the organizing of a mission group into a regular congregation.

1. Preaching and/or Sunday school services are to be held in a designated place for some time. No legal organization is necessary. A reputable person to act as treasurer for the local group should be appointed or elected. The treasurer shall receive all funds and make disbursements under the direction of the minister in charge. These funds, for whatever purpose, shall be under the final jurisdiction of the presbytery. The treasurer shall make monthly financial reports to the group.

2. When the minister in charge shall decide that the group is ready to consider organization and that there is at least one man of elder calibre, he shall propose to the group the plan to apply for membership in The Orthodox Presbyterian Church. The minister in charge shall invite those interested to attend a communicant

membership course for the purpose of fully acquainting them with that interpretation of the Bible held by The Orthodox Presbyterian Church as set forth in its Constitution.

3. When this course has been concluded and a sufficient number have expressed themselves as being in agreement with the constitutional requirements for communicant church membership in The Orthodox Presbyterian Church as set forth in the Directory of Worship, chapter 5, a committee of the Presbytery consisting of not less than two ministers and two ruling elders shall be invited to examine these persons as to the credibility of their profession of faith. If a sufficient number of these persons make a credible profession of their faith, they shall be declared eligible for charter membership in the proposed church.

4. These persons shall be authorized to elect an elder, or elders, of the proposed church. The elder- or elders-elect shall then be given more thorough instruction in the standards of The Orthodox Presbyterian Church, particularly in regard to the duties of the eldership. When this instruction has been completed, the elder- or elders-elect shall be examined by the committee of Presbytery.

5. If the examination has proved satisfactory, the way is now open to the formal organization of the proposed church, which shall be carried out in the following manner:

The group of persons declared eligible for communicant church membership shall constitute themselves a church, and declare the elder- or elders-elect to be the elder- or elders-elect of this church, and the subordinate standards of The Orthodox Presbyterian Church to be the subordinate standards of this church. The minister in charge shall then put to the congregation the constitutional questions for communicant church membership, and proceed to the ordination of

the elder- or elders-elect.

6. The church now fully organized should take the following actions:

- a) Move to declare all the informal actions taken by the group in the process of organization to be the formal actions of this church.
- b) Make application to the Presbytery for admission as a particular church of the Presbytery.
- c) Proceed in due time to call as its pastor a minister acceptable to the Presbytery.

7. The whole matter shall then be reviewed by the Presbytery for final approval. If approved, the applicant church shall be placed on the roll of the Presbytery and shall be notified thereof.

Evergreen Park Work Grows

THE work at Evergreen Park, Illinois, under the direction of the Rev. George W. Marston, is making real progress. The services of the Westminster Chapel are being held in the public school, and the congregation has in view the purchase of a nearby Lutheran church building.

A summer Bible school July 7-18 saw over two hundred children enrolled. The building of the Christian School became overcrowded, and the classes were moved to the public school building. At the closing exercises there were over 300 in the audience.

An annual church picnic was held in a neighboring park, under the able direction of Police Chief Riddering, Mrs. Siegert and Mrs. Levenger.

During August the Rev. Mr. Marston was guest preacher in Cedar Grove, Wisconsin. In his absence, the Rev. Jack Zandstra and Mr. Walter De Jong conducted services. Mr. De Jong is Principal of the Englewood Christian School in Chicago.

Warfield Sold Out

THE GUARDIAN office has sold the last copies of Warfield's *Critical Reviews*. Orders for volumes of his collected works can no longer be filled.

The Visible Church

Part 3: Church Unity and Church Union

By the REV. JOHANNES G. VOS

Pastor, The Reformed Presbyterian Church, Clay Center, Kansas

THE visible Church being a divine institution, the question of its unity cannot be an unimportant one. Nor is it an easy problem to solve, for besides the distinction between the invisible and the visible Church that between the visible Church as an organism and the visible Church as an institution must be kept in mind.

Obviously the modern "church union" movement greatly over-simplifies the problem. An instance of the superficiality with which it is often faced is the frequent quotation of I Corinthians 1:10 ff. as if this passage were a direct condemnation of denominationalism. Now it is perfectly clear that the four parties mentioned by Paul in verse 12 were not competing denominations, but rival factions within one and the same congregation, "the church of God which is at Corinth" (verse 2). Factions such as the apostle condemns may occur in any Church, and have occurred even within the supposed uniformity of Rome. This passage has no doubt an indirect bearing on the question of denominationalism, especially by reason of its insistence upon the Christian duty of cultivating unanimity (verse 10), but it does not prove that for which it is often cited, namely, that denominational divisions can never be legitimate.

It is very common to cite such Scriptures as our Lord's petition in John 17:21 ("That they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.") and assume without proof that such texts are directly applicable to the visible Church as an institution, and that every separate denominational organization must therefore be inherently wrong, and ought to be abandoned as soon as possible in the interest of obedience to the requirement of unity involved in such texts of Scripture.

What John 17:21 and similar Scriptures really require is not necessarily organic union of the visible Church as an institution, but rather unity of the visible Church as an organism in

this world. The rhetorical question of Amos, "Can two walk together except they be agreed?" implies a negative answer, and certainly any form of Church union which is not founded on true unity is without value and moreover is no real fulfillment of the ideal set forth in our Lord's petition. He prayed that His people might all be one with a mutual unity similar in some way to His own reciprocal unity with the Father. He prayed also that His people might be one in Himself and the Father. While the ontological unity of the Son with the Father is, of course, unique and cannot be fully paralleled by any unity among Christians, still it is clear that our Lord's prayer requires something quite different from, and much more than, a mere indiscriminate union of professing Christians, of various divergent shades of belief, in one organization. Certainly what is required first of all is a true unity of doctrinal conviction; not a mere walking together, but a real state of being agreed; and in the second place this condition of unity must have its root and strength in the relationship of Christian people to God the Father and God the Son. There can be no real and worthy horizontal unity which is not itself the product and expression of a real vertical unity—a unity with the Triune God on the basis of the self-revelation of God given in Scriptures.

It is clear that the current church union movement, despite its many pious phrases and its apparent moral indignation against the alleged evils of denominational division, falls far short of embodying the Scriptural ideal of Christian unity. The modern church union movement must be adjudged to be far less holy than it seems and claims to be. In reality it is not the product of an ardent desire for obedience to Christ and conformity to His revealed will. On the contrary, it is the offspring of widespread religious skepticism and general depreciation of the importance of doctrinal truth. A well educated layman recently told the writer that he had been successively a Presbyterian and a Methodist, each for a period of years, yet he did

not know the doctrinal difference between the two. This may illustrate the state of affairs which seems to be prevalent in contemporary American Protestantism.

It is from such soil that the current urgent demand for organic union has sprung. If people who have been members of a denomination for years do not know wherein it differs from other denominations, of course they will see no reason why immediate union should not take place. We face today a situation in which the ordinary denominational labels have largely become meaningless, because of the general abandonment of doctrine; not merely this doctrine or that doctrine, but the abandonment of doctrine as such. This is extremely serious for it means that the product of the current church union movement, in so far as it attains to its objective, will not be a compromise between the distinctive tenets of various denominations, nor even a setting-forth of a minimal substratum of evangelical Christianity which may be supposed to be common to them all, but rather the ecclesiastical expression of a spineless non-doctrinal religion which will be called, but will not really be, Christianity. The real issue is not Presbyterianism versus Episcopalianism, nor Lutheranism versus Methodism; it is historic Christianity versus a vague, non-doctrinal religion which can only be labelled pseudo-Christianity, a religion which at bottom can only be pure humanism.

The non-doctrinal and even anti-doctrinal tendency of the modern church union movement was clearly seen by Dr. B. B. Warfield more than half a century ago when he wrote:

"What is ominous in the present day drift of religious thought is the sustained effort that is being made to break down just these two principles: the principle of a systematized body of doctrines as the matter to be believed, and the principle of an external authority as the basis of belief. What arrogates to itself the title of 'the newer religious thinking' sets itself, before everything else, in violent opposition to what it calls 'dogma' and 'external authority'. The end may be very readily foreseen. Indefinite subjectivism or subjective indifferentism has no future. It is not only in its very nature a disintegrating, but also a destructive force. It can throw up no barrier against unbelief. Its very busi-

ness is to break down barriers. And when that work is accomplished the floods come in.

"The assault on positive doctrinal teaching is presented today chiefly under the flag of 'comprehension'. Men bewail the divisions of the Church of Christ, and propose that we shall stop thinking, so that we may

no longer think differently. This is the true account to give of many of the phases of the modern movement for 'church union'. Men are tired of thinking. They are tired of defending the truth. Let us all stop thinking, stop believing, they cry, and what a happy family we shall be!" (*Studies in Theology*, pp. 587f.)

Light Amidst the Shadows in Newport

By the REV. J. LYLE SHAW, D.D.

Orthodox Presbyterian Missionary, Trinity Chapel, Newport, Ky.

THE history of the Newport, Kentucky, Mission of the Orthodox Presbyterian Church has been pretty much, in retrospect, one of recurring light and shadow, of encouragement soon to be dashed into oblivion. Not that the gospel is not the power of God unto salvation to every one that believeth; nor is it for lack of a non-churched population within walking distance of the mission; neither is it for lack of diligence and despatch in countless efforts in applying the means, and the use of Scripture methods: even to "becoming all things to all men, that I might by all means save some."

It is generally known that the population rather definitely assigned to our Mission, has come from the hill country and mountain regions of the State. What is not so generally known is that life is of the free and go-easy kind, with an "if we don't feel like doing it today, maybe we will tomorrow" kind of attitude; except for a bit of something to eat and to wear, little else matters. This kind of life has made the people careless, indifferent, indecisive. Indefiniteness is a fixed order of life, from one week's end to the next. "Readin', 'ritin' and 'rithmatik" is all too definite, and requires effort,—they just don't like it. On the other hand, W.P.A., and other hand-outs were considered great—the best things that ever came their way. Now, all this has crystalized into a state of mind, and into fixed habits of life. There are exceptions to be sure, outstanding exceptions sometimes; but as we write, we are seeking to give the over-all picture. As a matter of fact, less than two weeks ago the writer came down from a mission among the

mountain people, eating with them, sleeping in their cabins, but burdened with a deep sense of need for their spiritual welfare.

Only slight reflection should be required to imagine thousands of this kind of folk driven from their cabins and plots of ground, where many generations of forbears have lived, forced out by economic necessity, in the quest for food. They come with their families to the city, but without money, and with little else but their lives. They come with the background of indifference indicated above. Many have never been to church, never gone to Sabbath school. Oh, how we have longed for a fund, so we could invite hungry families of new comers to a

good square meal in the Social Center, as well as equipping them with wearing apparel. There is no doubt that such love in action would crack the crust, allay the suspicion, and win many a family to Christ and the church, if only we could prove in this more tangible way our love for them. They know plenty of exploiters, but they do not know the love of God in Christ Jesus. Demonstration is required. We have the social center, the equipment, and a willing band of women delighted to do the work. But, the tables are bare, packed away unused, because we must operate on a budget allowing only absolute necessities.

And here a question is pertinent. Are there not missions in the mountains? Yes, many of them; a few doing a magnificent work, others laboring devotedly under various handicaps. But, also, there are the quacks, who build up mailing lists, propagandize conscientious victims to send money and used clothes, supposedly to save souls, but really to provide an easy livelihood to the assumed missionaries. We attended one of these meetings in the mountains. The assumed preacher, a free lance, devotee of "Under the Power" cult, with a recent convert, put on the most shameful and wicked travesty of religion the writer has ever seen or heard. That wicked spectacle haunts me yet. But, what about the score or more adults and young people



Some workers of the Newport Mission. Left to right front row: Elizabeth Candile, Helen Tirey, Carrie Gilson. Back row: Delilah Moore, Pearlle Turner, Lulu Bowles.

who looked on in amazement. But, one asks, why write about this? Because we are trying to show conditions down State, but also, what we are up against in our mission in Newport, and the need of adequate support, especially in prayer, that souls may be liberated from the bondage of sin, and claim by faith the great Redemption.

During the period of incumbency—now only a few days short of eleven years—your missionaries have taken just one two week vacation. And, here is why. May I illustrate? Last February, while preparing for the Friday evening Christian education service, the writer was seized with fever and chills. After the service, being a bit anxious to know how rapidly the malady was enveloping the lungs, since a long frosty night must be spent alone, and being unwilling to disturb, if possible, a weary physician, we came home by a hospital, to get tests, and the judgment of the night intern. Well, the news went out that night of the missionary's illness, and by Sabbath morning two ambitious preachers were on hand to take over the work. And, for several weeks after the missionary returned from the hospital, and was able to conduct the stated services, meetings were held in Chapel homes, apparently, at least, to divide the flock. The various *isms*, with characteristic deceit and determination, on the one hand, and, organized and subsidized vice on the other, make a Christian worker's life one of anxiety and toil, since "the thief cometh not, but for to steal, and to kill, and to destroy." John 10:10.

Attention has been called to the seamy side of missionary endeavor. We now take a brief look at the Chapel records. Care has been taken throughout concerning Hodge's declaration that "A Church has no right to make anything a condition of membership which Christ has not made a condition of salvation." By giving diligence in the application of that which Christ requires, ninety-two souls have been received into church membership, while the number of unsaved and of those who have been taught runs into the thousands. From the number of accessions to the church nine have deceased, with hope that they are with Christ which is very far better. But, for causes other than death, fifty-two have been removed from the roll, leaving a present active membership

of thirty-five. Also twenty-one covenant children have been baptized, and the sacrament of baptism administered to forty-eight adults.

The financial progress is indicated by the following figures. During the period 1940-1946 slightly more than \$2900.00 was given by the mission people for rent, light, heat and S.S. supplies. The amount contributed to the denomination's missionary committees during the six year period amounts to \$891.00. A little more encouraging, however, is the fact that the financial reports of the fiscal year, 1946-1947, record \$366.00 given for general expenses, and \$311.21 for missions.

We wish space permitted to balance the years of shadow, with happenings recently that thrill us. They began with the historic prayer meeting following "Mother" Shaw's death. Still it seems to take death (not vicarious)

to bring life. It does when needed leaders go. So Sabbath July 13, 1947, four adults united with the church, all of them having true Christian faith, two of the four being experienced teachers and excelling in lives of prayer. The need of the Chapel work was the challenge, and they are hard at work for the Lord. And, August 1, Miss Lena Fisher, of years' experience working with the Shaws, who guarded the work while the pastor and party were in the mountains, is so moved by desperate and extensive need, that, being a trained nurse, she has applied for part time nursing at Booth Hospital, to pay expenses. When other engagements are fulfilled, she plans to return and help with the work. We request the prayers of the Church, that the blessing of God may rest upon this work of making His glorious message of salvation known to a sinful and needy people.

The Life of Jesus Christ

Part 5: The Closing Scenes of His Public Ministry

By the REV. LESLIE W. SLOAT

LESSON 24

The Final Journey to Jerusalem

SCRIPTURE: *Matt. 20:17-34; Mark 10:32-52; Luke 18:31-19:28.*

WE COME now to the closing scenes of the public ministry of our Lord. For over three years He has been carrying on that ministry, traveling through Judea, Samaria, Galilee, the region beyond Jordan known as Perea, and even making one excursion into strictly Gentile territory to the north. But the close of the ministry is to occur in Jerusalem, the capital city of Judaism. And to that city for those foretold events our Lord is now making His way.

Jesus was not ignorant of the manner in which He would be treated by the authorities. Some months previously, at Caesarea Philippi after Peter's confession, He had begun to tell the disciples of the scourging and death that waited for Him in Jerusalem. He had also told them of the resurrection after three days. Now as the trip to Jerusalem actually got under way, He again took them aside to remind them of what He had already

said. Luke informs us that Jesus pressed the point that His death would be in fulfillment of what had been written by the prophets long before concerning the Son of Man.

It was just after this that two of the disciples, with their mother, came privately to Jesus. The disciples were James and John. Like the others, they had failed to understand the truth of what Jesus had said about His death and resurrection. They too, undoubtedly, had the idea that He was going to Jerusalem to set up the Messianic Kingdom in great glory. Though there might be some struggle, still the victory would come and the kingdom, as an earthly affair, would be established. And the request they made was that when He did set up this kingdom they might have the places of honor and preferment, one on the right hand and the other on the left hand, next His throne.

These were selfish requests. They suggest that the disciples had made little growth in Christian grace up to this time. Yet Jesus did not openly and directly rebuke them. Instead He asked a question. Were they able to drink of the cup He would drink of,

and to be baptized with the baptism He would be baptized with? In other words, were they ready to undergo for the sake of the Kingdom such things as He would have to undergo shortly? Were they ready to suffer and die for their Master? Glibly they assured Him that they were. Little did they understand His words when Jesus assured them that they would indeed drink that cup and be baptized with that baptism. In later years, they doubtless recalled these words. As they came to understand the nature of the earthly kingdom as a spiritual community, and as they saw and experienced the persecution inflicted by their opponents, they may well have thought back to this day on the road to Jerusalem, and to the rash promises they had made. Yet history records that they were each faithful to their vows,—faithful unto death in the service of their Christ.

Jesus then went on to remark that the giving of places of preferment in His kingdom was not His to determine, but the Father would give such to those for whom they were prepared. With God there is no respect of persons. Perfect judgment prevails with perfect justice. None deserve salvation, but for all who receive it, it is through the mercy and grace of God in Christ. None deserve places of preferment, but the rewards to believers are strictly according to that which has been done in the flesh.

It was perhaps natural that when the other disciples heard of this incident, they should be angry. But how gently Jesus deals with the situation. He reminded them all that in His kingdom greatness was conditioned on and characterized by service,—by what one gave, not by what one received. Even so, in His own case, He had come into the world not to be ministered unto, but to minister, and to give His life a ransom for many.

A ransom is a payment made to secure the release of something or someone held in bondage. Jesus is here illustrating the principle of service as the measure of greatness. And He finds the perfect illustration, as in so many instances, in His own death. His simple statement is rich with doctrinal significance. The substitutionary and sacrificial view of the atonement is written large and inescapably in these words. For the accomplishment of that atonement He had come from heaven to earth

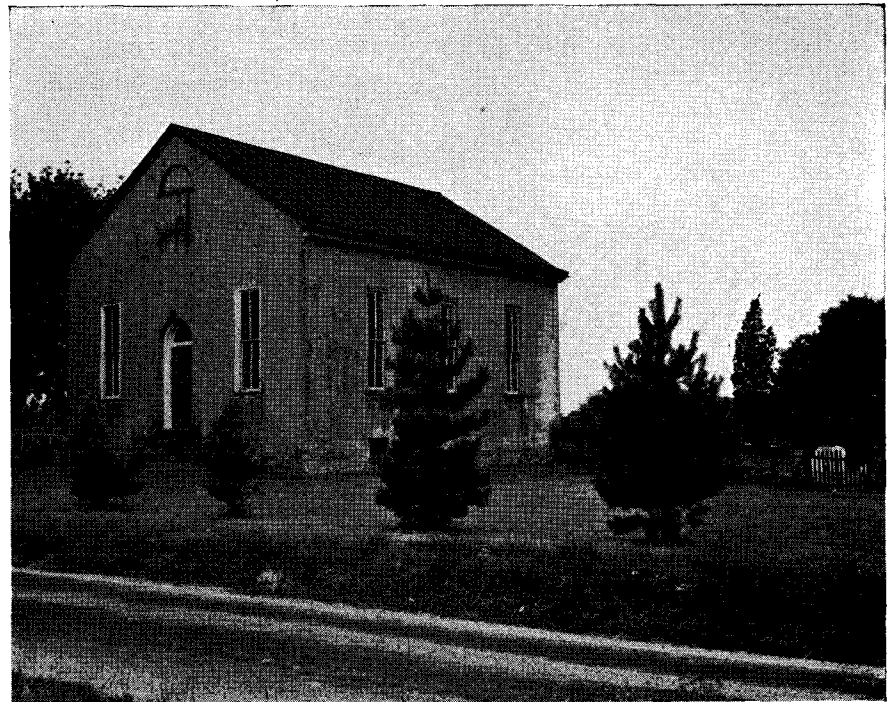
and taken upon Himself human nature. Yet that atonement which, as an atonement, could never be paralleled by us, is pictured also as the preëminent illustration of sacrificial service, which can and should be an example to all of us. Doctrine and life are bound together in the teaching of Jesus. They go together in our own experience. Ignorance of the former cannot fail to yield shortcomings in the latter.

As the disciple group neared Jericho, the city at the foot of the mountain from which a road wound upwards to Jerusalem, there was a blind beggar sitting by the roadside. Hearing that Jesus drew near, he cried out for help. The people urged him to keep still, but he shouted the more. Jesus, whose ears are never stopped before the cry of the needy and despairing, asked for the man to be brought before Him. The man came, and asked that sight might be given him. Immediately the request was granted, and the man now followed with the company, glorifying God. Though we cannot work miracles of this sort, would indeed that as we journeyed through life people who

met us might be led to glorify God as a result of that meeting. Surely nothing less than this is our aim in life.

It may be noted that we consider this incident, reported by Luke, to be distinct from that reported by Matthew and Mark as having taken place when Jesus was going out of Jericho. The events are similar, but it is not strange that events of similar character should take place on separate occasions.

In Jericho another event of interest occurred. This concerned a man named Zacchaeus, who was the chief publican or "tax gatherer" of the community. Such men were notoriously dishonest, and frequently made great personal gain through their office. Zacchaeus was small of physical stature, and doubtless characterized by that almost boundless energy which one so often finds in the physically small people. Because he was short, Zacchaeus could not see over the crowd as Jesus approached, and so, using his head, he ran on before and climbed up a tree. From such a vantage point he would be able to see what was happening. Also, in such



Farrer-Birch

An old church building starts a new life. Built in 1814, this structure is now the church home of Community Orthodox Presbyterian Church, Centre Square, Penna.

a location he would readily be seen. And Jesus saw him. He recognized here a receptive mind and heart. He called Zacchaeus down and invited Himself to take dinner at Zacchaeus' house.

Doubtless there were those of Jericho who would have said,—if there is one man in this town that Jesus will not be interested in, it is that publican Zacchaeus. But how differently Jesus thought of the man. Are there perhaps people in our town who by their characters have rendered themselves so undesirable that we will have nothing to do with them, and who yet may provide the most fruitful ground for the precious seed which is the Word of God?

The conversation between Jesus and Zacchaeus is not recorded for us. But presently we behold a changed man. Taking a stand publicly at the door of his house, Zacchaeus promises to give generous alms, and to make restitution fourfold of any dishonest gains he might have made. And from the lips of Jesus come the words of benediction, "This day is salvation come to this house." Zacchaeus was not saved because he made this speech. But rather, having been saved, by the grace of God, he made this speech as the fruit of the work of grace in his heart. Faith without works, says James, is dead. In this case Zacchaeus showed his faith by his works.

Hence the trip of Jesus to Jerusalem, through Jericho, brought blessing to several beggars and one publican at least in this city. Our Lord was not so overwhelmed with the thoughts of the future, that He could not be still the ministering servant.

Our lesson closes with one parable which Jesus spoke, because He was near to Jerusalem and because the disciples thought that the kingdom would soon appear in earthly splendor. The story is of one who entrusted sums of money to his servants, to be used while he was away receiving a kingdom. Each received the same amount. They used what they received differently. But each received on the return of the king a reward proportionate to his success in the use of the money. The man who hid the pound in the earth, because he feared that the king was a harsh man, lost even the pound, which was given to the man who had showed the greatest success. And those who

would not have this king to rule over them, were brought in and destroyed.

The lessons of the parable are many. The nobleman represents Christ Himself. He went to heaven to receive the Kingdom, over which He now reigns. His disciples are to be faithful with the gospel and the benefits He has entrusted to them. One day He will return in judgment, with rewards for His own and condemnation for those who repudiate Him. The message of this parable is for us in our time, and for everyone in every time.

QUESTIONS ON LESSON 24

Detail Questions:

1. What selfish request did two disciples make of Jesus and what was His answer?
2. Complete our Lord's statement: "I came not to be ministered . . ."
3. What events took place at or near Jericho on our Lord's last journey to Jerusalem? Name some of the individuals concerned.
4. With what parable did Jesus illustrate the responsibility of His disciples during His absence?
5. What does Jesus teach in this same parable about His return?

Discussion Questions:

1. Discuss the matter of serving or being served as it relates to the life of individuals and the work of the church as a whole in the world.
2. Is the church "great" today? If not, why not?
3. What lessons do you learn from the encounter between Jesus and Zacchaeus?
4. In what ways can we make more effective use of the talents and possessions God has given us? In what ways can we lead people to glorify God as they associate with us?

Oliver Installed

THE Rev. LeRoy B. Oliver was regularly installed as pastor of the New Hope Orthodox Presbyterian Church of Branchton, Pa., and the Faith Orthodox Presbyterian Church of Harrisville, Pa., on Sunday, August 31st. The service at New Hope was in the afternoon, that at Harrisville in the evening. The Rev. Calvin K. Cummings of Pittsburgh and the Rev. John P. Clelland of Wilmington, Del., participated in the services.

Bible schools were held in each church during the summer with an enrollment of 70 at Harrisville and of 56 at New Hope. Several members of each church attended the Seneca Hills Bible Conference held the last week in August.

The Rev. Robert L. Atwell, former pastor on this field, was guest preacher at Harrisville on August 17th.

61 Delegates at Seneca Hills

By the REV. EUGENE BRADFORD

BELIEVING that young people present the church with her greatest opportunity and also her greatest challenge, the Rev. Charles G. Schaufele, with the support of the session of Faith Church, Harrisville, instituted the Seneca Hills Bible Conference several summers ago. Until this summer the conference attracted only the young people of Western Pennsylvania churches. But the foundations were well laid, and this year the conference, held during the last week of August in the beautiful rolling mountains 75 miles north of Pittsburgh, drew 61 youth representing eleven churches. "I never thought our church could put on such a swell thing," was the comment of one delegate during the three hundred and fifty mile jaunt back to Philadelphia. Such enthusiasm was typical.

Under the able direction of the Rev. Calvin K. Cummings (known to conference delegates as "Hector the Inspector") the program got under way at 7:30 each morning with a devotional period conducted by the Rev. Lewis J. Grotenhuis of Phillipsburg, N. J. After breakfast classes in Prayer, the Major Prophets and Salvation were taught by the Rev. Robert L. Atwell, the Rev. John P. Clelland and the Rev. R. B. Kuiper. The afternoons were devoted to swimming, hiking, volleyball, baseball, ping-pong and other out-door and in-door sports. Evening speakers included the Rev. Messrs. Kuiper, Marsden and Oliver. Enthusiastic participation in the several activities of the conference was stimulated by inter-tribal competition as every delegate was determined to see either the Gadites, the Benjaminites or the Levites emerge victorious.

The ministers and elders who visited or participated in the con-

ference were unanimous in the opinion that the gratifying growth of Seneca this year and the encouraging response of the young people are portents of good things to come. Consequently a Board of Directors for future conferences composed of the following ministers and elders was constituted: Calvin K. Cummings, LeRoy B. Oliver, John P. Clelland, Lewis J. Grotenhuis, Robert S. Marsden, Lewis Roberts, W. E. McBride, Robert L. Atwell, Arthur Armour and Eugene Bradford. It is expected that next year's conference will be held at Seneca Hills, but already plans are under way to secure permanent conference grounds accessible to a larger number of churches. The glorious task of nurturing the covenant youth and evangelizing young people from non-Christian homes is going forward in The Orthodox Presbyterian Church! The prayers of GUARDIAN readers are solicited in order that the blessing of God may rest upon this and all other efforts which are put forth in that direction.

Benevolence Committee Organizes

THE Committee on General Benevolence erected by the last General Assembly has organized and begun the task assigned to it. The Rev. Dean W. Adair was elected to the chairmanship of the Committee.

Mr. Adair informs us that the policy of the Committee will be to function primarily by means of providing information to and soliciting help from the boards of deacons of local congregations. The Committee is studying the needs of Christians in Korea, Holland, Japan, China and at home.

The Committee's most immediate concern is with the needy Christians in Korea. These people are desperately in need of clothing for the winter. Families of the Korean martyrs are likewise in need of financial assistance. Mr. Adair suggests that contributions of clothing be sent through Chaplain John W. Betzold, Hq. 2nd Bn., 32nd Infantry, APO 7, c/o PM San Francisco, Calif.

The Committee is seeking to establish contact with the proper representatives of each congregation, with whom correspondence may be conducted. And the Committee requests

that it be kept informed of the extent and nature of gifts for the needy being sent outside of local congregations.

Westchester Chapel Uses Tent

IN JUNE several Westchester, Ill., men mowed a corner lot, borrowed and erected a tent and planned for

In This Issue

WE HAVE devoted considerable space in this issue to accounts of some of the home mission work carried on within The Orthodox Presbyterian Church. The Indian and Newport missions are directly under the denominational Committee on Home Missions and Church Extension. An article on mission work in Maine will appear in an early issue.

From time to time issues of the GUARDIAN will feature certain particular aspects of the life, work and thought of the Church. We hope, in this way, over the course of the year, to present a more fully developed picture of the Church, its life and problems, its joys and difficulties, and above all its faith and testimony in the modern world.

We believe such a program should be of interest to all associated with the work of The Orthodox Presbyterian Church, and we hope, that many new subscribers will come to use the GUARDIAN for information about the Church, and for spiritual help in their lives as members of it. We also believe that such a program as we envisage for the GUARDIAN should be of interest to those who have a more general relationship to the Presbyterian and Reformed heritage. For what applies to one branch of the church usually applies, at least in principle, to all branches of the church.

Why not subscribe now for the GUARDIAN, if you have not already done so? Why not encourage your friends to subscribe for it? Why not give it as a gift subscription to acquaintances, so that they may become acquainted with its abundance of worthwhile material. Use the GUARDIAN as a missionary, and let it help you to be a missionary for the faith we hold precious.

the first summer Bible School of the Chapel. This work is under the joint direction of the Rev. George W. Marston and the Rev. Edmund P. Clowney. Homes in the neighborhood were visited, and when the school opened, the tent proved too small. Classes were held in a garage and in some of the homes. In all, 85 children were enrolled in this really missionary venture on the west side of Chicago.

During August the Rev. Edwin Hills and Mr. Fred Stone of Wheaton College conducted the services. Since the first of September the services are being held at 12.30 P.M. Plans are under way for purchasing a church site, and for moving services to a regular morning hour.

Reformed General Synod Meets

THE General Synod of the Reformed Presbyterian (New Light) Church took steps at its annual meeting this year to eliminate overlapping of church agencies by the establishment of a co-ordinating committee. Representatives of each of the boards of the church were given a place on the committee.

A Denominational Forward Movement was put under the direction of a Forward Movement Committee. The Rev. William P. Green is the director of this work, which consists in the laying of the groundwork for establishing new churches.

The Foreign Missions Committee reported on its work in China, newly established last year. This is a work among Chinese children, and is called "China's Children for Christ." Miss Ellen Drummond is director of the work.

The Synod next year is to meet at Clay Center, Kansas.

College Graduates

Christian education on all levels and in all areas of knowledge will become a reality only when educated Christians are united in the effort to formulate the principles of true Christian education. You may help by applying for membership in:

The Inter-Collegiate Gospel Fellowship,
INCORPORATED

464 Pequot Avenue New London, Conn.

The GUARDIAN NEWS COMMENTATOR

VIEWING THE NEWS FROM THE RELIGIOUS NEWS SERVICE AND THE RELIGIOUS AND SECULAR PRESS

Ockenga and Garman Report on European Tour

THE fourteen clergymen who made a tour of Europe under the auspices of the United States Secretary of War returned to this country about the end of July, and the reports of their trip are being published in various religious periodicals.

Since it appears that the Rev. Harold J. Ockenga of the National Association of Evangelicals and the Rev. W. O. H. Garman of the American Council of Christian Churches were more particularly intended to represent American evangelicals, we have perused with interest their reports, published respectively in *UEA* and the *Christian Beacon*.

Certain things stand out in both of these accounts. First is the terrible destruction wrought in many of the cities of Europe, destruction so terrible that it seems fifty years would be required to repair the damage. Berlin in particular is described as a mass of rubble. People live in the midst of the rubble, in any hole they are able to find.

The second point emphasized is the tragic need of the people themselves, physically, and also spiritually. Even in countries where destruction such as that mentioned above is not the rule, the people are terribly destitute. The black market flourishes in some places. Russia is draining off to the east food raised in countries under her domination. Clothing is scarce and of the poorest sort. Italy, Germany, Austria are nations dependent to a very large extent upon the generosity of those in other countries who send gifts of clothing and food through recognized relief agencies. The indications are that in general these agencies are doing a wonderful piece of work.

It also appears that Russia is taking away to slave labor camps many of the more able-bodied men, especially of Germany. Young men in good health and sound in body and limb are scarce

in the Russian zone.

Then there is the tragedy of the displaced persons. These are people who are not welcome in what was once their homeland, because the present powers in control do not consider them acceptable. Because of general conditions, they cannot find a place to live anywhere else. They wander about, trying to discover some area in the great continent where they will not be too unwelcome, and where they may find a little hope. But the word hope does not loom large in European vocabulary these days.

In addition to this suffering incident upon the results of the war, there is the tragedy of persecution. That religious persecution exists cannot be questioned. And perhaps the group which suffers most from this persecution is the Protestant group in lands such as Italy, Austria, and similar areas. For the Protestants are so few in numbers in these parts, that they do not loom large in the overall picture and so receive little attention. They are persecuted alike by the Communists and the Catholics. If there is any semblance of religious liberty, it is liberty to practice one's Protestantism in secret.

An illustration comes from Rome. The group of clergymen met with the Protestants in that Catholic city. The Protestant ministers reported their condition and Ockenga declares that he and his companions "were vividly reminded that the Vatican has not ceased its persecution of Protestants in any way." Garman goes more into detail, and reports that these Italian Protestants asked the clergy commission, or the Protestants in it, not to make the scheduled visit to the Pope. Garman himself refused to go to the Vatican, and thus was the only "Protestant" on the trip, in the opinion of the American Council. The Roman Catholic members of the Commission

refused to go to the headquarters of the World Council of Churches in Geneva, a distinctly Protestant movement.

Since the Communists are fighting the Catholics, and the Catholics are fighting the Communists, and yet both are oppressing the Protestants, especially evangelicals, the lot of the latter is particularly desperate.

The final thing that stands out in the picture these men present is the ever present menace throughout Europe of Russian Communism. From our own reading of American newspapers this menace is clearly in existence. But the clergy commission encountered it in the person of many individual citizens who seriously fear Russia. Because of the situation, it is emphasized that America must not only talk "tough" to Russia, but must be prepared to back up that talk with force. Garman goes so far as to support "universal military training, under certain restrictions." The withdrawal of American troops from European countries, it is said, will but open the way for the entrance of the Russians, for the native population is in no position to protect itself, and will not be for many years.

As one reads these and other reports from the war-stricken areas of the world, one cannot help but wonder why God saw fit to spare such a nation as our own. Surely we have not deserved His mercy. How grateful we should be! And furthermore, how puny are the efforts of men to guide the destinies of the world, apart from the wisdom and grace of God. The "four horsemen" will ride and ride and ride again as long as sin prevails and men's hearts are not right with God. There is no task more glorious, no task more necessary, no task more suited to the needs of mankind, than the task of presenting the claims of the Gospel, and of calling upon all men everywhere to bow before the only true Sovereign of heaven and earth, whose rod will gently lead His

sheep in green pastures, but will break as a potter's vessel those peoples who rebel against Him. In His service alone is there worthwhile labor,—and perfect peace.

Reformed Church in Japan

IN THE December 10, 1946 issue, THE PRESBYTERIAN GUARDIAN carried the text of a Declaration issued by the then newly formed Reformed Church of Christ in Japan. A letter appearing in the current issue of *The Calvin Forum* brings additional information concerning this group and the situation in that country.

Eleven ministers and one licentiate, together with congregational representatives of the twelve churches, met this spring for the second annual Synod of the denomination. The Rev. Minoru Okada was chosen Moderator of the Synod, succeeding the Rev. T. Tokiwa, Moderator last year.

According to this letter, it was determined that the proper English rendering of the name should be "Japan Reformed Church." Earlier renderings had been "Japan Christian Reformed Church" and "Reformed Church of Christ in Japan." But the group has no historical connection with the Christian Reformed Church in America, and apparently to avoid possible confusion, it chose to identify itself merely as being within the historical Presbyterian-Reformed tradition.

The Western Presbytery of the Japan Reformed Church, including seven congregations, has provided the material for the establishment of a theological Seminary in Kobe. The Seminary, not officially a denominational institution, opened in April of this year, with Okada as acting head, and professor of theology. There are five other part-time instructors, and nine students were enrolled at the beginning. Although this whole movement, of church and seminary, is small, an observer remarked of it, "At least this group knows where it is going and what it is doing." The same cannot be said of much of the religious work in Japan at the present time.

The Presbyterian Church in the U.S. (Southern) has had a mission survey committee consisting of the Rev. W. A. McIlwaine and the Rev. J. A. McAlpine in Japan for some

time now. That denomination has adopted the policy of resuming evangelistic work in its former territory, and of using the services of ministers accepting its faith, regardless of their Japanese denominational loyalty. Some of the Japanese ministers connected with the Southern Church's mission have joined the new Reformed Church group, while others are apparently still in the KYODAN, and some congregations have withdrawn from the KYODAN but are still waiting to see what develops before making other definite alignments.

It should be recalled that Okada, Tokiwa and several other ministers of the new church are graduates of Westminster Theological Seminary, which has thus in a sense fathered two theological institutions in the Orient, the one at Kobe and the Korea Seminary at Pusan.

Omission of God a Matter of Expediency

THE United Nations Educational, Scientific and Cultural organization, commonly known as UNESCO, was both commended and criticized at sessions of the eighth annual Conference on Science, Philosophy and Religion recently held in Philadelphia. The question of its relation to religion, and the neglect of religion in its early deliberations, was repeatedly referred to in questions and speeches. Some persons wanted to know why any mention of God had been omitted from the preamble to the Charter of the United Nations.

The reply made to this question seemed to be that lack of any mention of God was a matter of expediency to smooth the road to early organization of the group. Such countries as France, Czechoslovakia and some South American lands thought the program would be complicated if there was mention of God. The omission is described as having been in the cause of good will, and not because of Atheism. It was stated that religion would certainly be given a larger place in future UNESCO meetings.

It may be remarked that since it is our conviction that there is no God save the God of the Bible, UNESCO will not be greatly improved by bringing in some casual mention of religion or of some "unknown god." We would rather have the organization frankly on record. If it has no use or

concern for the God and the faith of historic Christianity, let it not try and deceive the public by some pretended interest in them.

Universalists and Federal Council

EARLIER this year the Federal Council of Churches of Christ in America voted for the second time not to receive the Universalist Church into its membership. In return the Universalists have charged that the Federal Council is practicing the monopoly of a "closed shop." Although the Council is preaching that nations should give up their individual sovereignty in the interests of a united world order, it is not willing to apply the same principles in its own organizational life.

Charles P. Taft is reported to have explained the Council's action by saying that it was solely a practical matter. If the Universalists were let in, the Lutheran groups would withdraw. There are more Lutherans than Universalists. Apparently nothing was said about the possibility of the Northern Presbyterians withdrawing.

It is undoubtedly true that many of the churches or churchmen represented in the Federal Council do not agree with the Universalist denial of the deity of Christ. It is also undoubtedly true that there are individuals and groups in the Council for whom this is not a matter of great importance. Undoubtedly Taft was quite correct, that the decision was made not on principle but out of pure expediency. But we rejoice that there are some church organizations even among the groups in the Federal Council who find that doctrinal matters are important. Would that they would courageously take a consistent stand in the matter and throw over as a whole the doctrinally indifferent Council organization.

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